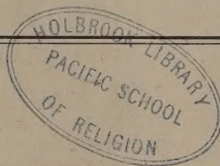


The AMERICAN FRIEND

Berkeley, California
Pacific School of Religion

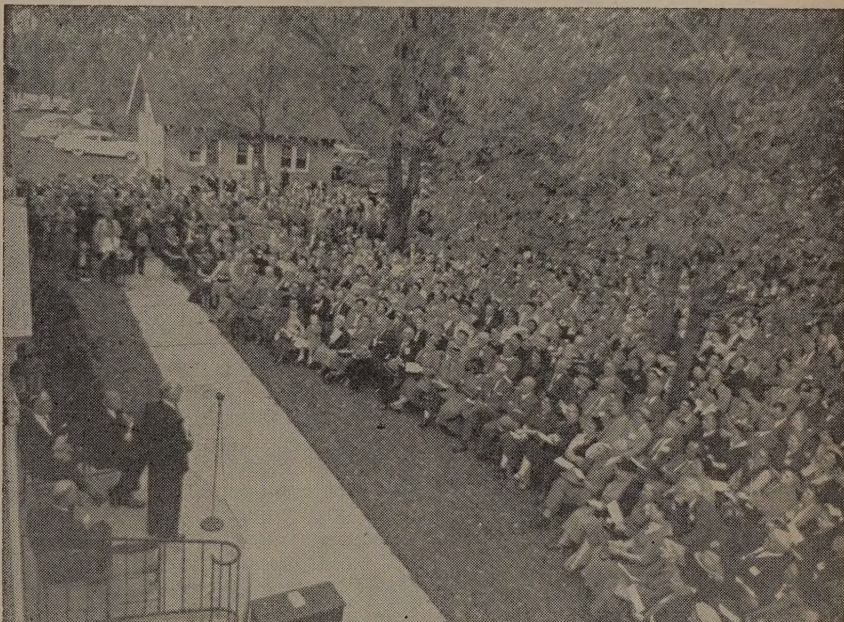


NOVEMBER 17, 1955

The Message of the Five Years Meeting of Friends

October 20-26

Richmond,
Indiana



Wm. Merton Scott

One of the highpoints of the sessions of the Five Years Meeting was the dedication of the new Central Office Building. This simple service seemed to mark the new life flowing from the sessions, and the building itself stood as a symbol of the expanding work of the Five Years Meeting.

To Friends Everywhere:

The Five Years Meeting of Friends, in session October 20 to 26, 1955, has met from day to day under a growing sense of unity. Brought together with the impelling conviction that we must face the future with Christ, we have desired the wholeness of life with Christ at the center. We recognize, however, the fragmentation which hinders our vocation in the Christian cause. In our worship, in our study of the Bible, and in our discussion groups large and small, we have sought to understand our true vocation. In this common endeavor we have felt drawn together in unity with one another.

(Continued on inside cover)

The Message

(Continued from cover)

We have been ably reminded of the great heritage which we have in the power of the message proclaimed by George Fox and other Friends of his day. History and tradition can serve us, but they cannot save us. The dry bones of the past may live again as we come "to know a place to stand in and what to wait in." The strong sense of fellowship with one another in Christ supports us today as we go forward.

From the more recent past we have found joy in the cooperative effort of all our Meetings toward the planning and construction of a headquarters office building for the Five Years Meeting at Quaker Hill in Richmond. During these sessions enough money was received to wipe out all debt on the building and its furnishings; and Sunday afternoon was given over to a service of dedication of the building when we dedicated also "ourselves anew to the service of Christ and the demonstration of His Way of Life."

The achievement of the new office building has been the result in large part of the initiative taken by Quaker Men. Since its organization on a nation-wide basis five years ago, the Quaker Men movement has made a great contribution to the Christian cause among us. The United Society of Friends Women has continued to be a channel through which many of our concerns have found expression. When more than one thousand Quaker men and women sat down together for a meal at Earlham College on Saturday night, our experience of fellowship reached a high level for these sessions. On the same evening 250 young Friends met together in another

place. Our younger members have participated freely and helpfully in all phases of our program.

A keen desire that Friends in all our Meetings might share more fully in the life of the Five Years Meeting has moved us to consider a proposal for reorganization of part of our business structure. Decisions reached in this matter place emphasis on a broader representation from all our constituent groups and more frequent meetings for the purpose of conducting the business of the Five Years Meeting.

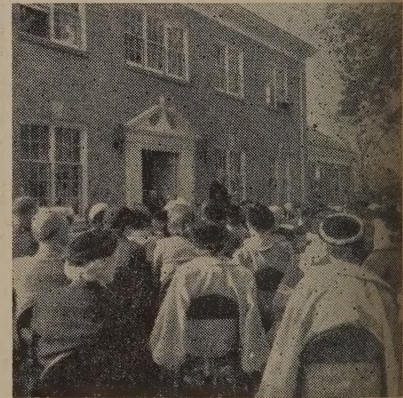
The presence in our sessions of representatives from Mexico, Cuba, Jamaica and East Africa Yearly Meetings has united us with the work on our mission fields. Friends from other Yearly Meetings on the North American continent and overseas have greatly enriched our fellowship. Their presence has continued our sense of unity with all Friends.

The local Meeting and its ministry has been very much on our hearts in all our considerations. We have been reminded that all are ministers, that each member has a responsibility to willingly respond to the call of God to service. To some, God's call is for a ministry of special concern, requiring full attention and time for long or short periods. We have been reminded of the Meeting's responsibility to those who labor in Christ's Kingdom—a responsibility to give a full measure of support in accord with the material and spiritual needs of God's servant and his family. The mutual love and support which members of a local Meeting give to each other can make the Word incarnate in our lives.

No life is so secure as that life which keeps Christ at the center; and the life whose center is secure may be very free at the periphery. One whose life is thus secure will

find the Spirit leading him into new areas of service. We have declared again in our denial of war and the war system; but we want also to say "Yes" to that life and spirit which takes away the occasion of war. Christ continues to lead us to loving concern for those who consider themselves our enemies, for all races, and for persons of all nationalities and cultures. As Christ loves all men, we are moved in loving concern for those convicted of crimes, for those enslaved by alcohol and other narcotics, and for the mentally ill. Because He first loved us, we love and therefore cannot injure, enslave or kill them. We are impelled by Christ's spirit to positive action on their behalf. God's love must be expressed through personal attitudes and actions and by changing social institutions and practices injurious to persons and therefore not in harmony with God's will.

Impelled by the redeeming love of Christ and guided by the Holy Spirit, we consecrate our lives anew that we may demonstrate the Way of Christ and that we may penetrate the world with the good news of God's revelation.



Leonard Hall

The Dedication

THE AMERICAN FRIEND

Old Series, Vol. LXII, No. 23

New Series, Vol. XLIII, No. 23

PUBLISHED FORTNIGHTLY BY THE FRIENDS PUBLICATION BOARD, AT BERNE, INDIANA
ADDRESS ALL CORRESPONDENCE TO THE AMERICAN FRIEND, 101 QUAKER HILL DRIVE, RICHMOND, IND.

PERSONNEL OF THE BOARD

BUSINESS COUNCIL
James C. Matchett _____ Chicago, Illinois
Chairman of Council and Board
Edward A. Nusbaum _____ Richmond, Indiana
Secretary-Treasurer of Council and Board
Asher Woolley _____ Richmond, Indiana

EDITORIAL COUNCIL

D. Elton Trueblood _____ Washington, D.C.
Dorothy Gilbert Thorne _____ Wilmington, Ohio
Ashton M. Otis _____ Whittier, California

SUBSCRIPTION RATES

Subscription Price _____ \$3.00 per year
Foreign, 75 cents extra. Single copies, 15 cents.

Advertising in the Local Meeting Directory, 10 cents per line per issue. Other Advertising rates given on application.

Make all checks and money orders payable to Business Department, THE AMERICAN FRIEND, Richmond, Indiana.

Address all correspondence having to do with the editorial management of the paper to EDITOR, AMERICAN FRIEND, 101 Quaker Hill Drive, Richmond, Indiana.

ERROL T. ELLIOTT, Editor; Eleanor Zelliott, Assistant to the Editor; E. Merrill Root, Editor of Poetry.

Entered as second-class mail matter at the post-office of Berne, Indiana

The Five Years Meeting in Session

By John C. Harvey

Norval Webb, presiding clerk of the Five Years Meeting, opened the sessions on October 20th with a significant opening minute:

"The Five Years Meeting of Friends convened in its eleventh session at Richmond, Indiana, tenth month, twentieth, 1955, under clear autumn skies and with a deep sense of the overshadowing love of God, and a clear call from God to face the world in the spirit of Christ."

These words expressed the theme of all preparations which had been made for the meetings, and also brought into sharp focus the feelings and thoughts of Friends assembled in the East Main Street Meetinghouse at that moment. We were sensing, with Errol T. Elliott, that "It is important that we should start afresh the initial impulse that brought the Quaker movement into existence, and especially to find in our generation the life and power needed to make us equally effective in our day. . . . We cannot move the power of a past generation. We can be moved only by a power that is strictly our own experience of the living, creating God."

Upon recommendation of the Executive Council, it was decided that clerks should begin their respective duties at the close of Five Years Meeting sessions rather than at the beginning. This arrangement gives the new clerks proper time to prepare for their responsibilities. Norval E. Webb, Dorothy Gilbert Moore, Richard P. Newby and Geraldine Hadley Moorman served through the 1955 sessions, in accordance with the new plan.

New clerks, taking office on October 26 to serve through the 1960 sessions, are as follows: Presiding Clerk, Sumner Mills, Western Yearly Meeting; Recording Clerk, Annette Hadley, Baltimore; Announcing Clerk, Eugene Coffin, California; and Reading Clerk, David Stanfield, North Carolina. The new treasurer of the Five Years Meeting is William Q. Hale, Indiana Yearly Meeting.

As we worshipped God together, and as we discussed our goals and means of reaching them, the will from God became clearer and more pressing upon us. In the keynote address, we were remind-

ed through Elton Trueblood that the door is wide open today for what Friends at their best have to offer the world. There is an openness toward spiritual life that we have not seen for years.

Yet, many who are interested in religion are misguided, and any of us who have a sense of vital Christianity have both power and responsibility. We are entering into a period of intense seeking for light and truth. Many are looking for a faith which combines an inner depth with an outer sensitiveness to human needs. People are looking for a vital faith "without the trimmings," and Friends at their best can help them to find it. Friends need a new perception of our vocation in the present world.

Three descriptive words defining our vocation in the Christian cause were suggested by Elton Trueblood, and they took hold and were heard many times during the week. He said, "We are called to demonstrate, to consecrate, and to penetrate." We are called to do this both as individuals and as Meetings. "If we understand our vocation, we shall raise our sights," were his concluding words.

In an open session, one Friend voiced it this way: "The Five Years Meeting is at a turning point. This is a period of great religious expansion, yet the Society of Friends is doing no more than holding its own. This is no time for retreat."

Harold Kuhn very capably led the Bible study each morning at 8:30. Devotional speakers for the half hour preceding lunch each day were Freda Hadley, Milo Ross, James Walker, William Clark and Richard P. Newby. These friends each made a particular contribution toward clarifying our response to God's call. But the burden of all messages was deeply unified in the desire that our faith be a vital force rather than an empty form.

Thomas S. Brown's concern expressed in the Bible lecture on Sunday morning was that we must bring together all of the gifts — evangelism, waiting, mission work, prophetic ministry, trained workers, and firm testimonies. In the Meeting for Worship, Russell Rees helped us to see more of the proofs of God's great love toward us. "While we were yet sinners, Christ died for us." Can any greater proof be given?

Arthur Rinden, Director of United Church Canvass, National Council of Churches, outlined for us the main principles of stewardship as related to church finances. He showed how closely related are



Wm. Merton Scott

John Harvey, author of this article and minister of the Friends Meeting at New Castle, chairs the panel during the discussion on ministry in the local Meeting. Left to right are Herbert Huffman, minister at Indianapolis and Chairman of the Committee on Ministerial Training, T. Eugene Coffin of Garden Grove, California, Marie Ferguson, Meeting Secretary at Evanston, Illinois, and Charles S. Ball, President of William Penn College.



Palladium-Item Photo

Dorothy Gilbert Thorne of Wilmington, Ohio, Recording Clerk for the 1950 and 1955 sessions (to the right) shakes hands with Jeanette Hadley of Washington, D.C., her successor. Left to right are David O. Stanfield of Asheville, North Carolina, Reading Clerk; Sumner Mills of Valley Mills, Indiana, Presiding Clerk; and T. Eugene Coffin of Garden Grove, California, Announcing Clerk; all of whom will serve through the 1960 sessions.

the goals of the church to the budget of the church. Arthur Rinden served as a missionary in China for many years, and he himself is to a large degree a "Quaker product."

Harold Walker of Kansas Yearly Meeting spoke on Friday evening out of deep concern for the ministry in the local Meeting. All ministry comes from Christ, the head of the church. And the various gifts in ministry have their meaning in relation to Christ. Harold Walker made a powerful plea for greater moral and financial support for those whose gifts in ministry lead them to give full time in service to our Meetings. The need for Meetings to keep in closer touch with Young Friends in training for larger service was emphasized in his address and again in the discussion on Saturday morning. In communities where Friends Meetings have pastors, the pastor is called upon to serve in many different capacities as a spiritual leader in the community. Along with the Meeting on Ministry and Counsel, he must keep constantly alert, so that his service shall be in keeping with Friends' concept of the ministry. The gifts of each person in the Meeting must constantly be recognized and used. The role of our Friends colleges

will continue to be an important one in recruiting and training leaders for the Society of Friends.

The small group discussions each morning gave all Friends an opportunity to express their concerns in the areas under consideration. On the surface, there did not seem to be much carry-through from the small groups to the plenary session for discussion, but we think that there really was much preparatory thought in the small groups which found expression later in the larger gathering.

A panel consisting of a chairman, a resource person and three other members, led the general sessions for discussion of the theme each day. Many Friends not on the panels made contributions of great value, and we especially appreciate the messages given by Friends from Cuba, Jamaica, Mexico, Japan, Africa and the British Isles. Howard Diamond of London Yearly Meeting spoke movingly of Friends' work in East Africa, and reminded us that in very recent days there was a Quaker martyr in Kenya Colony.

The climax of Friendly fellowship came on Saturday evening when Quaker men and women a thousand strong gathered in Earl-

ham College Fieldhouse for a banquet. It was a great meeting, and a scene not soon to be forgotten. Quaker Men stopped traffic on the National Road as they trekked to the West Richmond Meetinghouse for their own meeting. A men's chorus from Deep River Quarterly Meeting in North Carolina sang four selections, beautiful in harmony and powerful in message. Charles Ball of William Penn College, was the speaker of the evening. Women of Quakerdom met at the same time in Goddard Auditorium on the Earlham campus. They listened with great appreciation to the songs and words of Rosa Page Welch, Negro ambassador of goodwill.

Quaker Men rejoiced in the successful completion of a large project started five years ago. In 1950 they accepted the challenge of raising funds for the erection of the new Central Offices Building at Quaker Hill, and in 1955 they helped to dedicate that beautiful building. During the Five Years Meeting sessions, enough was paid or subscribed to meet the entire financial requirement. Friends of the Five Years Meeting have accomplished something very worthwhile, and it must also be remembered that several Quakers who do not belong to the Five Years Meeting have contributed to the building fund. The total cost was approximately \$187,000. Ernest Lamb, Glenn Switzer, the Building Committee and others who have worked so hard and given so generously have the heartfelt thanks of Friends across the Five Years Meeting.

The third meeting of that evening was that of the Young Friends, who assembled for a dinner meeting at the East Main Street Meetinghouse. Canby Jones challenged the 250 young people present to a life reconciled with God.

One could only wish that he could have been triplets that evening, so that he could have attended all three of the meetings.

The Isaac T. and Lida K. Johnson lecture was given by Elfrida Vipont Foulds, English author and concerned Friend. As we listened, the Quaker message of yesterday seemed an integral part of the Quaker message of today. Friends history became alive, throbbing still with the pulsebeat of those who were faithful even unto death. The Lecture grew around some words of

Francis Howgill, one of the early Friends: "The kingdom of heaven is not gathered up and catch us as in a net. Then we came to know a place to stand in and what to wait in." This fellowship in Christ transcended anything they had ever known before.

Charles Lampman, Secretary of the Board of Missions, gave us a glimpse into the deep principles on which our mission work is based in these challenging days. We receive that missionary work is now a two-way street, and that it is based on listening as well as telling. Douglas Steere challenged us to venture forth in our Christian commitment, even to the point of making apparent fools of ourselves for his sake. We are to go beyond the limits of conventional religion, which says "Yes" to the Compassionate One—and stops there. We are to go even beyond prophetic religion, which says "No" to the evils of society because of its first "Yes" to the Compassionate One. We are to go on and dare some adventurous "yesses", some experimental "yesses" in loving service. The Society of Friends can advance to the world's darkness with living demonstrations of how much the Compassionate One cares for mankind.

Alexander Purdy spoke of the necessity for hunger and thirst after righteousness before Christian education can be of much value. In Christian nurture, there is "something to know, something to feel, something to choose, something to long to, and something to tell."

Ranjit Chetsingh, Secretary of the Friends World Committee for Consultation, said that Quakerism is founded on a vital experience of Jesus Christ. He did not see how it could be possible for a Quaker to be anything other than a Christian. The Society of Friends is not just a little Anglo-American society, however. Why do we not have more Negroes, for example, among Friends? Why are we so small? Why are we so divided? If we can answer these and other similar questions, we as Friends do have a unique contribution to make to our world.

Mrs. James D. Wyker, president of the United Council of Church Women, told us that the rest of the world is convinced that Quakers have a unique contribution to make to society. "God will hold you responsible for making that contribution to the world," she said.

Feeding the Thousands

The Spirit Of Richmond

By David O. Stanfield

The 1955 sessions gave the Friends gathered in Richmond a spiritual feast for our hungering souls. The spirit of Richmond will give to the Friends of your Meeting food and drink where there is hungering and thirsting for righteousness. Our hearts were fed with the strong meat of the gospel instead of a dry cereal diet of tedious reports that too frequently characterize Friends' gatherings. Worship and spiritual exercise were predominant.

We rejoice in a fellowship shared at the deep level of "that which is eternal." All kinds of Friends added to the ingredients of this fellowship; evangelical Friends, liberal Friends, orthodox Friends, neo-orthodox Friends, neo-liberal Friends, conservative Friends, and Friends without theological labels. Though they gathered at Richmond with such contrasting varieties of theological ideas as to strike fear into the hearts of the timid, there did come such an overpowering spirit of Christian love for one another that we could gather day after day in the happy experience of being sustained by our one Lord.

These sessions gave us, therefore, much more than lingering

memories of a pleasant trip away from home, of meeting casually a few people somewhat different from the folks back home, and of seeing face to face some prominent Friends whose names we've read in books, journals and quarterlies.

The Five Years Meeting was a needed experience of being fed by our host, Jesus Christ, whose Spirit was at work among us and within us, drawing us closer to Him and to each other to experience a fellowship "like a heap of living coals, warming one another."

Though thousands attended the '55 sessions, what difference will it make "to me and my Meeting," you may wonder, particularly if no one from your Meeting, or if only two or three from your Quarterly Meeting, took the opportunity to go to Richmond? Can you expect anything more than a report adorned with the expected superlative clichés—"it was wonderful! It was so thrilling! I wish you could have been there!"? Will this mean that the "public Friends" of your Meeting, or Quarterly Meeting (who are the "conference-goers"), will again tempt you to have feelings of resentment because you, and



David Stanfield, minister of the Friends Meeting in Asheboro, North Carolina, and author of this article, stands beside a model of the Asheboro Meeting he made as a center for the Exhibit Room under the sign, "Your Meeting is Today's Seedbed of Quakerism." Looking on are (left) Helen Woodward of Ridgely, Illinois and Freda Hadley of Freeport, Maine.

every-day Friends, did not get to go?

I pray not. I pray that all who shared in the spirit of Richmond will see their mission in our Meetings like that of the lad who shared so readily and so sincerely his five loaves and two fishes with the thousands who had come to be fed by Jesus. Their mission is to feed in the Spirit the thousands in our Meetings at home.

Your reading of accounts, such as appear in this issue of *The American Friend* and in other Friends' journals, and your reading of the minutes and statistics when they will be published soon, can give facts and a few impressions which, at best may beluke-warm with feeling and power to you. The spirit of Richmond will be felt and will make a difference in your Meeting only when the Richmond attenders come to your Meeting, or live in your Meeting, demonstrating that they have been fed.

A new feeling of strength and growth is spreading among us, symbolized most easily in a beautiful and efficient way in the new Central Offices Building, which was

dedicated during these sessions. At times past, as Five Years Meetings policies have been challenged and loyalties questioned, one has sensed a struggle to keep afloat in the swirling seas of half-hearted commitment; but now there is emerging a more vigorous, honest, joyful conviction that we have a Divinely-ordained witness to make.

Just as an example of this new vigor, let us recall that five years ago Friends faced up to the towering challenge of providing a new office building. Instead of backing away in doubt and carefully-phrased rationalizations, Friends ventured in "foolish" faith and responded to the challenge. Today this building stands, debt-free, as a solid testimony to such faith.

If your Meeting has disappointed you in times past by backing away from big challenges, let us pray that this new spirit of vigor may penetrate you and your Meeting.

This feeling of new confidence in our Quaker witness is also emerging in the areas of missions, social concerns and evangelism. There is a clearing of the haze that has sometimes enshrouded the vision of our

mission for Christ and His Kingdom in this tense and darkened world.

This spirit of Richmond can come to your Meeting when each attender at Richmond, who was fed, sees his mission of sharing as the lad on the Gallilean slope shared among the many gathered there. This spirit of Richmond, when brought by faithful messengers, may lead your Meeting to take heart, to overcome in Christian love the seeds of division among you that ye may be threatening to sprout, to look at the community and world about you with the eager hope of finding hungry hearts waiting to be fed in Christian compassion. The spirit of Richmond may lead your Meeting to burst out of the shackles of hollow tradition and the false security of social respectability to proclaim fearlessly the Truth which alone can feed satisfyingly our souls.

Yet, don't despair of anything happening in your Meeting and in you, if no one from among you was in Richmond, or if you were not there; don't despair if you can't arrange to have some Richmond attender visit your Meeting, or if such a contact fails to "strike fire." There is still One who can speak to you and your Meeting's condition; the same One in the same power who spoke and fed at Richmond; the same One with power, grace and truth will come to inspire and teach you Himself whoever and wherever you are.

"Blessed are those who hunger and thirst for righteousness, for they shall be satisfied."

Quotes

The reason for the success of Quaker education in Japan is the fact that the Quakers have loved the Japanese people.

Yokio Irie

* * *

Reading is not a substitute for prayer; reading is not a substitute for action; but prayer is more significant, action is more sensible, if we inform ourselves.

William J. Reagan

* * *

The strength of the Society of Friends lies in hundreds and hundreds of inconspicuous people who put their Christian faith into action and do what they feel called upon to do.

James F. Walker



Leonard Hall

The Five Years Meeting rises to sing a hymn of praise, O. Herschel Folger of Greensboro, North Carolina, leading.

A Week Among Friends

By Mary Hoxie Jones

I have been asked to write about the Five Years Meeting as it appears to a non-member. This is a difficult assignment for me. In the first place, I am, technically, a member, even though I attended as a visitor from Philadelphia Yearly Meeting. I am also a member of New England, and I knew that if I really needed to speak out strongly I could change my seat and express my feelings. From my earliest memories I have felt a part of the Five Years Meeting. Its business, its welfare, its place in the Society of Friends, its problems were constantly under discussion in our home. Its members were our guests. Its moments of pain were our deep concern.

This recent session was the fourth which I have been privileged to attend and I felt very much at home in the familiar surroundings of First Friends Meetinghouse on East Main Street where I sat for nearly a week among old friends.

The chance to be associated again with Friends like Alvin T. Tate, James Matchett, Levi and Rebecca Pennington,—my father's colleagues through many years of service together — was particularly satisfying. These elder statesmen, still active and in the forefront of Quaker affairs, make a precious link between those of their generation who have left us and my generation which finds itself shouldering the burdens.

Friends are becoming better acquainted than they used to be and I hope that the Friends World Committee for Consultation can give some of the credit for bringing about this acquaintance through its efforts for intervisitation. Certainly Friends Conferences, and especially the recent one at Oxford in 1952, are responsible for a wide fellowship. Great advances in understanding differences have been made. Some of the differences in our Society of Friends are fairly superficial, while others are harder to understand and resolve. But acquaintance brings understanding and confidence, and trust brings respect and love.

Surely we all did experience moments during the Five Years Meeting when we could echo



Mary Hoxie Jones, daughter of the late beloved Rufus M. Jones, sits here with Daisy Newman, Quaker author from New Haven, Connecticut, (to the left) during the Five Years Meeting sessions.

Francis Howgill's words, quoted by Elfrida Vipont Foulds, we were gathered into the Kingdom of Heaven and caught as in a net.

In our morning discussion groups, each one consisting of about forty Friends picked at random from the total registration, we represented every possible background, both geographical and theological. It was helpful for the "unprogrammed Friends" to talk with the "programmed Friends" and find both types of meetings grappling with the same problems. There was helpful sharing and only now and then a sharp divergence of opinion. One Friend who spoke strongly in favor of a practice with which nearly every member in the group did not approve was lovingly waited upon later. Perhaps as a result all of us were helped.

Those of us who come from the eastern seaboard of the United States or from Europe begin to realize what distance means when we see the territory covered by the Five Years Meeting — Cuba, Jamaica, Mexico, East Africa, California, New England, North Carolina, to mention only a few of the constituent bodies. Nebraska Yearly Meeting alone covers such a wide area that Friends can hardly ever get together as a whole group.

The work of the American Friends Board of Missions was vividly portrayed by the living epistles who had come from distant lands to participate and the cooperation of British Friends with the Mission Board in Kenya was spoken of several times. Having Howard Diamond, with his wife, Elizabeth, and Paul D.

Sturge,—vice chairman and general secretary of the Friends Service Council, London, among our visitors from London and Dublin Yearly Meetings was an especially happy evidence of these new ties.

The discussion of the plans for reorganization of the Five Years Meeting was one of the most interesting topics considered. No doubt these plans will be discussed fully in other reports of the sessions, and there is no need to discuss their merits here. But it is encouraging to see the efforts being made to enlarge the Executive Council membership and increase the numbers of its meetings. "Representatives" to the Five Years Meeting will be more representative than "delegates" from the separate Yearly Meetings could be and this change seems much more appropriate to the business procedure of the Society of Friends. The effort to change the Five Years Meeting to a Three Years Meeting was not successful this time, but it is hoped that the main obstacle, additional financial obligations, will eventually be worked out so that more frequent sessions will be possible.

The statesmanlike reports from the Business Committee on these and other difficult matters gave one a feeling of great confidence as did the Friends at the desk who served as clerks.

The dedication of the new office building at Quaker Hill was held on Sunday afternoon and was a moving occasion as we saw the hopes and prayers and generous contributions of many Friends turned into brick and plaster. The key of the building was finally given to Errol Elliott and one could realize that this key was a symbol of ever-opening doors of service.

I expect some of us had moments of feeling discouraged as it seemed that Friends were long distances apart, not only geographically but spiritually. It is excellent for us, however, to have this opportunity to know one another better. It is interesting to note that at least nine speakers on the program belonged to Yearly Meetings not part of the Five Years Meeting and a tenth speaker was not a Friend.

The hospitality we received in Richmond was a most delightful part of our week there. Friends'

(Continued on page 369)

Friends in the Christian Cause

By Elton Trueblood

We may rightly take as our golden text, in this opening address, the words which are inscribed on the Archives Building in our national capital, "What is past is prologue." We have a past, but it is not our center of interest in this address or in this week which we now begin. Our study of the past is for the sake of the present and the future. We seek, by careful thought, to know what our future vocation as a people ought to be; we seek our divine calling.

To this end we are wise to consider the Scriptures. An appropriate passage for our present consideration is Matthew 9:36-38, a passage in which Christ states the relationship between His movement and the *crowds*. In this we learn three things, first that the crowds came to him, second, that they were harassed and helpless, like sheep without a shepherd, and, third, that there was a consequent call for volunteers to guide them. Because Jesus loved the people in the crowds He spent His major time, not with *them*, but with the little band who would be able, because of His guidance, to save the multitude from hopeless confusion.

If we take this as our pattern we find that we are in a situation in which it is highly relevant. Again there are the crowds! Part-

ly because of a widespread recognition of the insufficiency of material and secular rewards, the crowds are again pathetically open to religious teaching. It is extremely easy today to get a large attendance at almost any kind of religious gathering. This does not mean that the people have arrived; it means instead that they are *open*. The fields are white for harvest (John 4:35).

The crowds, as in Christ's time are perplexed.

Many become the victims of all kinds of fads and fashions. An inordinate amount of our religious experience is woefully inadequate because it is self-centered. Many are told how they can overcome *anxiety*, but are not pointed to the needs of others. Often there is little concern for the social order. If we aren't careful, the fashion will pass and we shall be worse off than we were before.

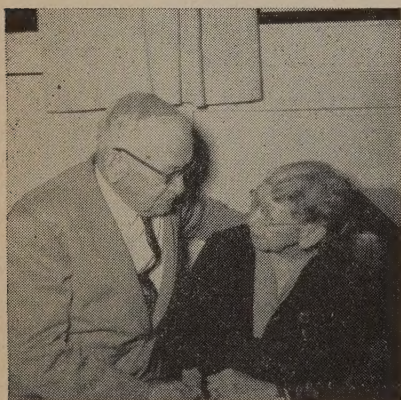
This, then, sets the major problem for a religious body like ours. Our ministry as a group must be given in the midst of a situation in which people are remarkably eager for answers, but in which many of the answers are remarkably superficial. As we try to see what Friends ought to do and ought to say, we face the question with deep humility. Because our major loyalty is not to the Society of Friends, but to Christ and His Kingdom, our interest in Quakerism arises from the reasonable hope that God may use the Society of Friends as an effective instrument for furthering that Kingdom. We know that there are other ways and we honor them.

Small as our body is, our calling may be significant in the total Christian cause. It is not out of place to paraphrase a famous remark of Daniel Webster and to say, "Sir, it is a small church, but there are those who love it." God must have some noble purpose for the Society of Friends, because He has sustained us through remarkable dangers. It is really strange that we did not, like the Shakers, die out long ago. We must have a destiny, and our task is to find out what it is.

Our humility about our calling arises from the fact that the faith we present is often, though not always, a fragmented faith. In many parts and in many minds, we teach and promote only one phase of what ought to be a total gospel. Some promote *revivalism alone* and this, good as a revival is, fails because it then neglects both the necessity of education and of thoughtful criticism of the social order.

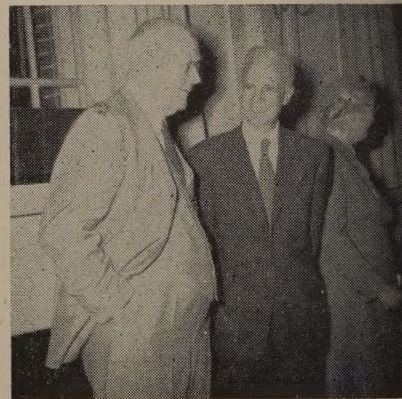
Others promote *mysticism alone* and this, though good in itself fails because it is so broad that it lacks the vitality which a Christ-centered experience provides. The groups which are merely mystical have usually been unable to recruit their own leadership from within and we are forced to look to others to provide it. Still others promote what may be termed *peaceism alone*. Though the interest of Friends in world peace must never lag, it is abundantly evident that, when the Society of Friends becomes just a peace society, the meetings for worship become political forums and the spiritual life withers because it is cut off from its sustaining roots.

Each of these single approaches is weak in separation, though they may be very powerful in combination. Each is today really *dated*. The shaking experiences of the Friends World Conferences of 1952 and the Second Assembly of the World Council of Churches in 1954 have shown us that it is too late to be willing to be a *sect within a sect*. We are called out into a larger ministry to the entire Church of Christ. We are called to a new largeness of life which



Leonard Hall

Two Friends who attending the first Five Years Meeting sessions in 1902 meet again: Charles O. Whitely of Grinnell, Iowa, who has attended every session, and Ida T. Parker of Richmond, Indiana.



Leonard Hall

Levi Pennington of Newberg, Oregon chats with Clarence Pickett. Lilly Pickett is to the right.

may be both Christ-centered and world pointed.

For this ministry we need a new language, because so many of the old expressions have become smooth verbal coins. To this end I suggest three words, which, in their combination, provide the vision of what the calling of Friends is: These three words are as follows:

1. *To demonstrate.* Because deeds are more important than words, our first task is demonstrate, in each of our local meetings, a fellowship so genuine and so loving that all in Christendom who see will be helped by it. That remarkable group of The Church of the Savior in Washington now numbers only sixty members, but, with a full commitment on the part of each, with abundant work for others, and with an annual budget of \$62,000 accepted by a people of modest means, they are influencing Christendom more than many a church of one thousand members.

Quakerism is failing until something as exciting as this is our standard. It is not now! The pastoral system is not good enough, and the non-pastoral system is not good enough. We need a new kind of fellowship which transcends both.

2. *To consecrate.* We cannot produce a really vital fellowship with mere intellectualism or with mere moralism. This is why we must experience a true consecration; this is why we must be thoroughly *evangelical*. It is no accident that so much of the best leadership of the Quaker movement has come out of evangelical circles. There is no substitute for the experience in which a person comes under the spell of Christ and enlists under His banner.

3. *To penetrate.* Our religion must not end as an inner experience, though it must begin there. It must end by penetrating as much of common life as possible. Insofar as the vitality is genuine, we become a "society of penetrators," reaching into politics, into the labor movement, and into the secular universities. Great new opportunities can arise in what we may call "vocational evangelism," in which people who work at various trades and professions are helped to see the Christian significance of their daily toil. For this approach Quakerism is a natural;



Wm. Merton Scott

Earlham College contributed in several ways to the session. Here the Earlham Choir under the direction of Leonard Holvik sings at the Dedication of the Central Offices. Lawrence Apgar, also of the College, served as organist for the sessions. The banquet served to the Men's and Women's groups at the College fieldhouse, and the visit to the campus preceding, added greatly to Friends enjoyment.

here is an emphasis for which our entire history prepares us.

The three words together constitute a magic combination. The secret lies in holding them together. If Friends can make such an emphasis their own, *they* need not fear competition and they need not fear being outmoded, for relatively few are stressing this particular combination. Our task is to try to make such a creative pattern prevail in the entirety of the Christian movement and to begin by making it prevail as widely as possible. Our sights have been too low. Now is the time to raise them.

A Week Among Friends

(Continued from page 367)

homes became our homes and the meals served in the basement of the First Friends Meetinghouse contributed enormously to our enjoyment and fellowship.

We were given rich opportunities in one crowded week. One wishes that all Friends could have heard the inspirational addresses we were privileged to hear. Those of us who were at the Five Years Meeting will come back to our homes bringing, we hope, a new depth of understanding and experience and awareness of what it means to be a Friend.

Quotes

United action can become truly effective only if it is carried back into the Monthly Meetings, and in those Meetings we need to use our newer members to add the strength and vigor sometimes lacking in traditional Friends.

Ruthanna Hadley

* * *

We will go forward to obtain the soul's perfection; we are not to follow our will but the will of God.

Oralia Gonzalez

* * *

Let us not let individual acts of kindness blind us to the results of national and international acts.

Augustus Benedict

* * *

May we use the United Nations as an instrument in achieving a warless world. (On United Nations Day, October 24)

E. Raymond Wilson

* * *

The challenge is to find a revolving force that will affect the military force which now dominates the conference table.

Raymond Mesner

* * *

The darkness of the world cannot put out the light of a single tiny candle.

Quoted by Richard P. Newby

The Thrust of Friends Witness

By Harold B. Kuhn

The sessions of Five Years Meeting have served, among other purposes, to lift into renewed prominence the question, "How should the message of Friends be presented?" This is in reality the same as the question, "How should the Gospel be presented?" We face a two-fold danger: first, that of making so many concessions to the climate of opinion of the day that we dissolve, or at least fatally dilute, the Christian message; and second, that of standing so far outside that climate that our message seems irrelevant and out of contact with the time. In other words, how are we to make contact with the man of today, and at the same time, to preserve the Christian Evangel?

As we think of this neighbor of ours to whom we wish to communicate the message of the Gospel, we must remember that he stands immersed in our times, and that he shares the general mood of the day, for the climate of thought is, in any era, shaped largely by the problems which confront that era. As we ask the question, What are we up against? we immediately note the difference between our answer to it, and the answer given during the period between the two world wars. In that era, man was

confronted most clearly by nature. His major questions were: How is man related to nature? and How can man control nature?

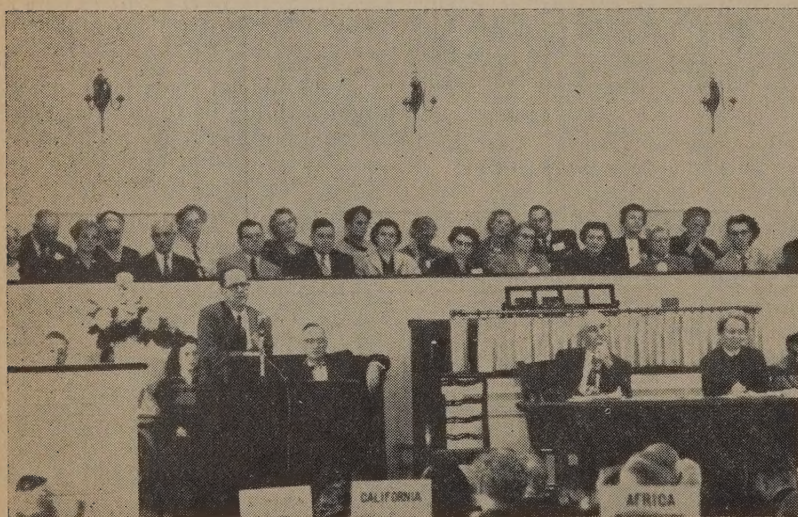
In such a period, the major scientific interest was that of natural science. Learning was directed toward the conquest of natural forces. The study of man was guided by the assumption that man is a natural being, heavily dependent upon both the world about him, and upon his 'natural' impulses and instincts. Such a mode of thought had a severe echo within the Christian world. Many who shaped our religious thought, to avoid giving offense to the 'scientific mind,' yielded so much of what is vital to Christianity that they lost the real core of the Gospel. Some of them went so far in making concessions (needlessly, we think), as to say that the most that could be hoped for in the way of religious belief among scientists and among educated people generally, was that some part or aspect of nature gave intelligent guidance to nature's processes, and somehow 'stood by' man in his quest for religious values. In such a context, worship as Christians know it, seemed a supreme unreality, while the God of the Bible appeared to be non-existent, or at

least impossible to the mind of the man trained in science.

It has been said that this period was one of optimism. Perhaps this was true in the sense that man felt that he had plenty of time to pursue his control of nature and natural forces. We need not rehearse the happenings which have changed all this. True, we are still up against nature and the difficulties and challenges with which it confronts man. However, this seems to have taken a definitely secondary place before the fact that Western Man is confronted with forces which he can scarcely isolate or identify. Yet he feels that these forces *are there* — they remind him strongly of "powers of darkness in high places." Outwardly, he is menaced by a pervasive political force, called Communism, which makes no secret of its intention to destroy all the values which he has held dear. Inwardly, he is confronted with anxieties, fears and complexes — deep and sinister forces which are primitive, elemental and brutal.

Man of this mid-century is in the grip of pessimism: he is menaced, from without and from within, by perils the more difficult because he is not quite able to locate them. Modern man lives by short epochs. In place of the endless cycles of time which the ongoing of the natural order promised, he lives in terms of periods, such as: "until the U.S.S.R. achieves technical superiority over the West" or "until some madman releases the power of thermonuclear weapons in a third world war." Nor is there any place of retreat from the impending disaster. The conquest of nature has relieved oceans of their effectiveness as barriers, and has left no desert island to which one may flee for safety.

In times like these men search for liberation, for redemption. In her able Johnson Lecture, "The Quaker Witness: Yesterday and Today" Elfrida Vipont Foulds offered us the hope that the conditions confronting men today may produce the emergence of "a new generation of seekers." When our risen Lord sent the disciples into 'all the world,' He sent them into 'eschatological times' — into an epoch which was menaced, too, by deep fears and by invisible and sinister forces, in which men could not see far ahead. Seekers in that time were confronted with



Wm. Merton Scott

Miguel Tamayo of Cuba speaks during the report of the Board on Missions. Also on the platform are members of Jamaica, Mexico and East Africa Yearly Meetings, Mission Board Members and missionaries. To the right sit the Clerks.



Leonard Hall

Norval Webb, Clerk of the Five Years Meeting for 1950 and 1955, shakes hands with William Bacon Evans, venerable Friend from Philadelphia, in the yard of the Meetinghouse.

the Gospel of Christ: they were faced with the declaration that God had come into our common life, incarnate in Jesus Christ, and that He had lived, died, and risen again, bringing to mankind liberation, redemption, life and hope.

It is something of a misleading cliché, that our times demand a "new evangelism." Perhaps it is more accurate to say that the changes which have occurred in the mood of our times within a decade call for a renewal of New Testament evangelism, upon a base sufficiently large to speak to the needs of the whole man of our day. It should be observed at the outset that this is no simple task. We whose lives have been sphered in large part within the Christian community have little conception of the mentality of the great pagan masses which comprise a full 50% of our population. It is this mentality which challenges us so greatly in the problem of communicating the Gospel to men in our time.

The day is past in which we can afford the luxury of "living among people, in the hope that they may catch the Quaker spirit." Indeed, it is doubtful whether this alone has ever justified our existence as a Society. The day in which we find ourselves demands an articulate message — a message with content upon which thinking men and women may lay hold, and which will point them a way out of their darkness and insecurity.

Today's man, hag-ridden by fears and complexes, feels himself to be in the grip of forces beyond his understanding. Somehow he

senses that these are spiritual forces. He is thus sensitive, as he was not twenty or ten years ago, to the message of a Christ who came into this world, the Eternal Son in human flesh, to defeat the powers of evil through a strange power — the power of sacrificial suffering. This One was taken by wicked hands and slain. By all visible measurements, He was defeated and destroyed. But as He met death, He did so on our plane and in our behalf. In testimony of His victory, He rose in triumph from the dead, destroying the power of death over us, and proclaiming the day of liberation for all men.

It is the proclamation of the liberation of man which lies at the heart of the Good News. Friends, in their emphasis upon the inwardness of the Christian life, will find a strong ally in the thought-climate of today. Man's sinful predicament demands, to be sure, that as a first step in liberation he should be released from the sense of his guilt. But to stop at this point with the proclamation of the message of Christ is to shortchange him — that is, to stop with the presentation of deliverance from future penalties and miseries, and to neglect to emphasize the glories of present deliverance.

At this point, the emphasis of early Friends as completing the Protestant Reformation is highly significant. Early Quakerism let the accent fall upon the inward ministry of the Holy Spirit, certifying to acceptance in the Kingdom of Light, and transforming the inner life until it conforms to the pattern of the Lord Himself, until "as He was, so are we in this world." In such a proclamation, the glorious liberty of the sons of God is the liberty which follows upon the removal from within man of the occasions for strife—whether external strife among men, or the internal strife of the divided self.

Such a message can leave no area of life untouched. It produces a type of life to which even unregenerate men are sensitive and appreciative. Our day demands a heroic quality of living. At the present moment in the West, imprisonments for the sake of conviction are not to be expected as a normal result of our witness for Christ's truth. But there

is a day-by-day heroism which issues from the devout and devoted attempt to bring the whole of life under the sway of the living Christ.

The question of the mode of presentation of our witness in our day resolves itself basically into a problem of emphasis. If we grant that the mood of our day is one of receptivity to such a message as the Christian Evangel, and that the requirement of the time is for an articulate communication of a redemptive message, then a decision must be made with reference to the basic thrust of what is communicated. The basic approaches are frequently divided, for sake of convenience, into these: the individual and the social.

The social approach is tempting, in that it seems to promise a more direct and visible solution to the ills which beset us. It appeals to the concrete and activist temper of the American mind. At the same time, one is tempted to ask whether the most obvious solution is necessarily the most effective one.

There is much to be said for the view that the desirable by-products of the Gospel are most readily produced *through the operation in society of men and women of deep piety*—men and women whose lives manifest, at the center, the stability which is the outgrowth of the life in which the Spirit of the living God dwells. It is from the inner resources of such souls that the courage, the will, the cooperative purposes, spring which afford the basis for group action in the direction of the remedy of the sickness of our world.

Such a quality of life is, it seems to this writer, not produced on an easy basis of preachments of social and ethical duties. Historically, the impact of the Gospel has been felt most forcibly in those periods in which individuals have been confronted most directly with the claims of Jesus Christ. This is, of course, a counsel of patience — patience which must not be allowed to degenerate into a quiet toleration of evils. But social concern, sought as a goal, may prove to be very thin. Social concern, however, which is born of a vital relationship with Jesus Christ as Lord and Saviour is one of the precious and abiding legacies of the witness of Friends to our world.

Facing Tomorrow With Christ

By Charles S. Ball

To speak to four or five hundred men such as we have here tonight is a great challenge. While sitting on the platform I could not but think of the tremendous potential for the extension of the kingdom of Christ in this great group of men gathered here. In the scripture lesson you will note that Jesus spoke to only eleven.

"Then the eleven disciples went away into Galilee into a mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted. And Jesus came and spoke unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, . . . and lo I am with you always . . ." (Matthew 28:16-20)

All of us know the success of those eleven men and their associates. Some church historians estimate that by the end of the first century 500,000 had become Christians. If eleven men and their associates filled with the grace of God and led by the Holy Spirit were

able to have the influence they did, 500 Quaker men filled with God's grace and Spirit have a tremendous potential for the extension of Christ's Kingdom.

Our theme for the Five Years Meeting is "Facing Tomorrow With Christ." For us Quaker men I want to look at this statement and ask three questions in the light of the scripture passage from Matthew 28.

I

First, as we face tomorrow with Christ, what will be the trend in our *worship*? When the eleven saw their risen Lord, they worshipped him.

The first generation of Friends were characterized in their worship and beliefs by some very important concepts. They had a personal, experiential knowledge of God through Jesus Christ. In going back into Quaker history and tradition, we aren't able to go back any farther than George Fox's classic testimony, "There is one

who can speak to thy condition even Jesus."

Early Friends had a love and appreciation for the Holy Scripture as God's message of truth and guidance. Fox knew these scriptures so well that it was reported that if the Bible were lost, it could have been found in the mouth of George Fox.

Like the eleven in Galilee, Friends' worship has been a Christ-centered worship of Jesus as Lord, Saviour and Redeemer of all men.

The evangelistic emphasis of early Quakers expressed a concern to convince others and to bring them to the Christ. This is a natural thing for those who have found Christ—they have good news to tell others. And this evangelistic note was coupled with a missionary program resulting in journeys to many lands.

Other points in Friends' belief and worship have been prayer, a dependence upon the Holy Spirit, and direct contact with God without the use of forms and ritual in a purely spiritual worship.

However, unfortunately, the early Quaker thought and zeal referred to as "Primitive Christianity Revived" have not always prevailed. The phenomenal growth in early Quakerism similar to that of early Christianity rather suddenly stopped and the movement became static. Silence became a basis for worship rather than the Holy Spirit's guidance.

In some quarters rather than a personal experience, the Quaker faith became an inheritance; rather than a Christ-centered worship, a unitarian point of view was adopted; rather than a wholesome appreciation for the scriptures, a mystical and philosophical approach became the order; and in place of continuing evangelistic and missionary zeal, Quakers became self-sufficient and self-satisfied. There was not much "quaking" in Quakerism any more! But, thank God, many evidences of a strong or revived evangelical faith are appearing among the Quakers today.

II

The second question which I would like to present is this: In facing tomorrow with Christ, what will be our *witness*?

Early Friends were great witnesses. Their witness was an expression of their experience. As a result there was a rapid growth and many people gathered—historians have estimated between 40,000 and 50,000 in a few years.



Palladium-Item Photo

Four of the speakers at the Five Years Meeting chat together. Left to right are James F. Walker, Secretary of the Friends World Committee, American Section; William W. Clark, Headmaster of Oakwood School; Charles S. Ball, President of William Penn College and author of this article; and Richard P. Newby, minister of the Friends Meeting at Minneapolis, Minnesota, and Announcing Clerk of the Five Years Meeting.

This witness and growth continued even during severe persecution. At one time more than 4000 Quakers were in prison. When spectators tried to heckle the prisoners, these Quakers took the opportunity to proclaim their freedom in Christ and the gospel. As a result some of the persecutors surrendered themselves to Christ and became convinced of the Quaker interpretation of the Christian gospel.

Today we are convinced that our witness to Christ and his gospel must be a full-orbed witness. Perhaps the missionary work will best illustrate this full-orbed witness. While the primary object is to make Christ known as we do through our evangelistic work, the educational, industrial, and medical all have a place. The gospel of Christ is for the whole man.

But as definite and powerful as the witness has been, the Quietistic Period has left our vocal witness to Christ's grace and power quite feeble and paralyzed in too many areas of Quakerdom. As an example of how ineffective we have been, let me give an illustration. This past month a man and his wife visited our midweek meeting, our college chapel service and the Sunday morning meeting and said afterwards to at least three people: "I didn't know that Quakers honored Christ and acknowledged him as Lord and Saviour."

Friends, where is our witness to Christ today? May God forgive us for being so inarticulate about our loyalty to Jesus Christ!

If there is to be any real unity among Quakers, it must be in our witness to Jesus Christ for I am sure that many of us will never relinquish our loyalty to our Lord.

III

The third question to be asked as we face tomorrow with Christ is: What will be our work?

As fundamental as our worship and witness are, they should be coupled with good works. Jesus said, "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven."

Several years ago a father and husband fell ill in the springtime and was unable to plant his crops. The Christian neighbors went together and plowed the fields, planted the crops, and did the work until the farmer was able to take care of the farm himself. This farmer was not a Christian but the demon-

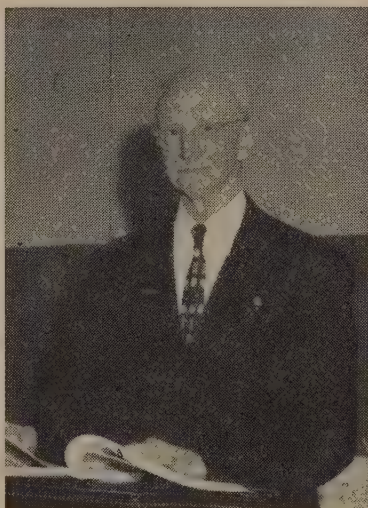


Leonard Hall

Glenn Switzer of Pasadena, California, first President of Quaker Men, is shown congratulating Bernard White of Decorah, Iowa, new Quaker Men head. The two are standing in front of the Quaker Men booth in the Exhibit Room at the Richmond Meetinghouse.

stration of Christian love and good works was something this man had never experienced before and he was tremendously impressed. The result was that this family was brought into the church, and one of the children became a minister of the gospel.

In conclusion may we pray that every one of us will give complete allegiance to our Lord and Saviour and offer our hearts completely to His Spirit's presence and power. Then we will be able to give a clear witness to our generation and surely we will find many opportunities, individually and collectively, to do the work which will glorify our Heavenly Father.



Homer J. Coppock, now of Richmond, Indiana, guided the Program Committee for the Five Years Meeting for the third time.

Five Years Meeting Action on Reorganization

***Triennial Meeting.** It was felt that Friends were not yet ready to change to meeting every three years. The question was referred to the Yearly Meetings, and the staff was instructed to give all Yearly Meetings full, detailed information as to the increased costs (including travel pool) which would result from the change.

***Representative system.** The more traditionally Quaker representative system instead of the delegate system for the Five Years Meeting sessions was approved.

***Executive Council.** Each Yearly Meeting will appoint two members to the Executive Council. In addition the Presiding Clerk, one representative from each Board, 1 representative from Young Friends, one representative of the Trustees, one representative of Quaker Men and one of the United Society of Friends Women, will serve, totaling thirty-nine. The expenses of the Executive Council shall be in the Assessment Budget. The Executive Council shall meet at least twice a year, and the sessions shall be rotated to accessible and adequate places.

***Board on Training for Church Vocations.** A Board on Training for Church Vocations, shall be established.

***Committee on Stewardship and Finance.** A Committee on Stewardship and Finance shall be established.

***Other recommendations.** Other Recommendations from the Committee on Reorganization, pertaining in the main to the structure and organization of the Five Years Meeting staff, were accepted.

***The new provisions** pertaining to the Executive Council will be put into effect in January, 1957.

* * *

The complete accepted Report on Reorganization will be in the Minutes of the Five Years Meeting, 1955, which are available at the Five Years Meeting office, 101 Quaker Hill Drive, Richmond, Indiana, without charge.

* * *

Further articles on Reorganization and other condensation of Five Years Meeting speeches will appear in future issues of this journal.

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 Quaker Hill Drive, Richmond, Indiana.

Friends Face Reality, by Harold Loukes; Bannisdale Press, London; 183 pages, \$2.00.

Friends Face Reality is one of the most profound statements of the Quaker witness published in recent years. Its major purpose is to delineate the unique Quaker principles and to explore their relevance to the contemporary power struggle. The Quaker concept of the nature of man, supported by the doctrine of the Inner Light, contains a seed of truth that could spring into a mighty power.

The author admits the contribution of science and psychology to religion, but he quickly discounts the argument of the rationalist and the Freudian who attempt to invalidate faith. The dynamic of Quakerism is in the personal experience of the living Christ, which involves the whole personality. The genius of Quakerism lies in its commitment to the impossible ideal and its treatment of that ideal as if it were a present fact. An enemy, loved as a friend, might respond as a friend. When "that of God" is appealed to, the possibility is that it will be obeyed. This is the Gospel

at work; it is practical theology.

Harold Loukes steers the ship of Quakerism between humanism on the one hand and fundamentalism based on Biblical literalism on the other. The more responsible course is reliance upon the authority of the living Spirit of God.

Two other points are worth noting: (2) The author unapologetically shows Quakerism to be Christocentric, (2) Happily, he redeems the word "theology" for Quakerism.

Lorton Heusel

* * *

London to Philadelphia, by Caroline C. Graveson; Bannisdale Press, London; 272 pages; \$1.50.

Whether as a very pleasant domestic story among trades folk or as a glimpse of the history of the Quakers in England under persecution in the reign of Charles II and the consequent emigration to the new world as the only path to freedom, this sequel to *The Farthing Family* is simply and beautifully written and holds one's interest throughout. Based on accurate knowledge, it gives a true picture of the social and religious life of the time. It sketches London and Bristol, never far from sea or the "River" and within reach of highway robbers, pirates and the press gang, but also the Jordans area and the Coltswoods, when Wren was rebuilding St. Paul's after the London fire and Milton was writing

Paradise Regained at Thomas Elwood's suggestion. It speaks also of the meetings and riots in Racciff and "Gracious Street" and vividly describes the Penn and Meade trial in which, under Penn's courageous encouragement, Bushe and his fellow jurymen defended liberty and justice against the wrath of Recorder and Lord Mayor. It introduces us also to other Quaker leaders, Penington and Whitehead and the diligent Ell Hookes, recorder of "sufferings."

Percy W. Bartlett

* * *

Fire On a Drumhead, by Carl S. Weist; Harpers; 155 pages; \$2.00.

In this fourth book of sermon for girls and boys, Carl Weist completely justifies a high faith in his craftsmanship. The fifty-two messages are marked by important ideas illumined by stories and skillful expression. The speaker to children will find this a difficult book from which to borrow directly, but one in which he will find a hundred inspirations for his own talks. The author avoids "talking down" to children. He aims his message about at junior high young people, though the appeal should spread either side of that age range. It is sometimes debatable whether the author equates religion with common sense or whether he succeeds in illumining the common life with Christian insight.

Harold Smuck

BLESSED DENIAL

O Thou who for love's sake wast crucified,
I give Thee thanks for lesser loves denied:
For so the holy hunger born in me,
In Thee—and Thee alone—is satisfied.

Belle Chapman Morrill

NEW LANGUAGE

When hearts are full and lips are dumb,
Comes language far more wise—
The spirit-prompted prayers revealed
In understanding eyes.

Belle Chapman Morrill

SO WE

Red magnolia seed
Drips its brown thread
But lingers on the tree,
For a shaped moment still
Beautiful overhead.

Still it draws
Nourishment from the tree;
Then, living still in its finality,
Falls toward the Spring.
So we!

Grace Shilling White

SUMMER'S HERITAGE

Always the summer leaves become a gift
To store within the heart for confidence
Some morning fresh from the Creator's hand,
When all the land
Is cradled in a stillness deep with peace,
We feel our being flow as on the wind
And blend into the beauty of the sun.
Then we are one
With all those fallen leaves that wait to be
The risen foliage of another Spring:
Thus in our lives we touch Eternity.

Alice Perkins

The Sunday School Lesson

Prepared by Gervas Carey

December 11

Who Is My Neighbor?

Luke 10:25-57

Perhaps one living in Hawaii may be excused for resorting to illustration in connection with an introduction to this lesson. Upon our arrival here in June 1952 it was a young Portuguese woman Realtor who located a desirable home for us, completed all the details of our purchase and has maintained a warm friendship since. When the wife's health necessitated help with the housework we found a Japanese cleaning woman whose work is highly satisfactory without supervision. She brings us flowers, fruit or other foods quite regularly and has usually spent at least a half day's wages on our Christmas presents. Our plumber is a fine young Chinese who has small twin girls whom he or his wife bring for us to see occasionally.

Some of our best friends are Hawaiian, Japanese, Korean, or of various racial blendings. Our daughter is a member of an interracial Congregational Church near the University campus, the church of the Crossroads. It has recently engaged as Assistant Pastor a young Negro graduate of the Yale Divinity School.

We realize of course that there are generations of background to this situation. The native Hawaiians were an unusually friendly people. Doubtless this spirit has influenced the degree of harmony that now exists between the many races who have settled here, although it should be acknowledged that one occasionally discovers some local racial prejudices, of which some is anti-white.

Jesus never sought to develop individuals in moulds. Without any attempt to outline details of application he approved the declaration of the lawyer: "You shall love the Lord your God with all your heart, . . . and your neighbor as yourself." Then in answer to the question as to whom the neighbor might be he narrated a situation in which the neighbor appeared to be one of the most abhorrent individuals within the range of the Jew's knowledge, the despised mongrel Samaritan descended from the remnants of Israel and the numerous outsiders imported by their Assyrian con-

querors. As here used the Samaritan may be considered as representative of any person or people against whom anyone may tend to have a natural revulsion or prejudice.

Undue self-appreciation leads to disregard of both the first and the second commandments. In their self-sufficiency they feel no personal need for God. Associated with this self-sufficiency is an undue self-appreciation which leads to the neglect of the second commandment. Anyone who has no sense of need of God may readily boast of a personal or racial superiority to other individuals or races. Nationalism in its objectionable form and racialism are, as a matter of fact, socialized egotism. Neither individual nor socialized egotism is ever conducive to neighborliness. It thrives on unselfishness.

Questions: To what extent can one observe the first commandment apart from the second? Do you consider that modern life has simplified or complicated the problems of neighborliness? How has this affected you personally?

December 18

Jesus, Man of Prayer

Luke 3:21-22; 4:42; 5:16; 6:12; 9:18, 28-29; 10:21-22; 11:1-13

The prayer life of Jesus is frequently indicated although by its very nature little known in detail. His preference evidently was for a quiet retreat in which he could spend time, even an entire night in prayer. At times he was accompanied by disciples while in other places he was alone.

Some may raise the question as to why the Son of God needed to pray. It must not be forgotten that according to Paul he had laid aside some of his divine prerogatives when he had taken upon himself the form of man. While in human form he shared man's need for fellowship with the Father in prayer. He became worn in body and tried in spirit by the very giving of himself and his powers in his teaching and healing ministry. The tempter assailed him from many angles, through his enemies and at times even through his select friends. A quiet retreat from the curious seeking throng relieved physical tensions. Fellowship with the Father renewed spiritual strength.

Doubtless some of the failure to appreciate the need of Jesus for prayer arises from a failure to understand the full meaning of the prayer life. Too many people think of prayer and petition as synonymous. Petition is a proper part of prayer, but a small and final part properly preceded by adoration, confession and thanksgiving. Jesus had no sins to confess but he approached and addressed the Father reverently as he taught his disciples to say: "Father, hallowed be thy name." He was outspoken in his thanksgiving to the Father.

Prayer, in its deepest meaning, is fellowship with God. Therein we may assume that Jesus spent much of his time in secret prayer. Some of the prayers of Jesus did embody petition. But aside from this one is impressed with the fact that Jesus recognized that fellowship of itself supplied benefits which could not be gained by the mere asking. Fellowship with the Father provided its own reward.

As suggested at the outset there are two striking facts relative to the prayer life of Jesus. In the first place all four of the Gospel writers included mention of his times of prayer. He lived a life of prayer. In the second place very few of his prayers are recorded which is not surprising in view of his instructions in regard to prayer as recorded in Matthew 6:6: "But when you pray, go into your room and shut the door and pray to your Father who is in secret; and your Father who sees in secret will reward you."

The recorded prayers of Jesus are marked by his submission to the will of the Father. He sought strength to enable him to accomplish the work which the Father had given him to do. But his prayer life was not self-centered. The intercessory element is noteworthy although it does not appear in the text of this lesson. See Luke 22:32; 23:34; John 17:9-26.

The impression which the prayer life of Jesus made upon his disciples may be judged by the fact that they besought him to teach them to pray.

Questions: Is there any evidence to indicate the time of the beginning of the prayer life of Jesus? What lessons of practical value may a Christian gain from the study of the prayer life of Jesus? What does Hebrews 5:7 add to the Gospel records?

Lessons based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life—Far and Near

Keen-eyed Friends may notice that the picture of the Dedication of the new building at Quaker Hill on page 362, taken by Leonard Hall, shows in the upper window Wm. Merton Scott in the process of taking the picture on the cover page.

* * *

R. Ernest Lamb of the Friends Central Offices is spending November 6-20, in Deep River, North Carolina, on a preaching mission. He will then spend the winter at his home in Whittier, California, returning to Richmond, Indiana about the middle of March, to take up again a period of work for the Five Years Meeting.

* * *

The oldest Friend present throughout the Five Years Meeting sessions was Sylvanus Haworth, ninety-year old farmer from Starr, Idaho, and member of Oregon Yearly Meeting. Among his eight children is Cecil Haworth, minister of the Friends Meeting at High Point, California. Sylvanus Haworth pledged the last amount of money necessary to clear the debt on the new Friends Central Office Building.

* * *

A new book by Douglas Steere is due to be published in November by Harpers. Titled *On Listening to Another*, the volume explores listening in everyday conversation, encounter with the Eternal Listener, and the place of listening in corporate worship. Other books by Doug-



Friends from far places look over The American Friend, Eric and Inga Bergman of Sweden share the news with Thomas Lung'aho, delegate to the Five Years Meeting from East Africa Yearly Meeting.

las Steere include *Prayer and Worship*, *Time to Spare*, and *On Beginning From Within*.

* * *

A Church Music Clinic was held November 6 at the Friends Church in Carmel, Indiana. Staff included Earlham College's teachers Lawrence Apgar, Leonard Holvik and Marjorie Beck Lohman, as well as Lillian Evans Adams, organist. The Clinic included hymn singing, a demonstration Junior Choir, a

workshop on the use of organ and piano in worship, a demonstration choir rehearsal, and a concert by the Earlham College Concert Choir. The Clinic is one of several sponsored by the College.

* * *

Copies of the Johnson Lecture given Sunday evening at the Five Years Meeting sessions by Elfrida Vipont Foulds are available in printed form. Write to the Five Years Meeting of Friends, 103 Quaker Hill Drive, Richmond, Indiana. Entitled, "The Quaker Witness—Yesterday and Today," the Lecture draws from Elfrida Foulds' own deep experience with the reality of the Quaker Witness today as well as her profound knowledge of the history and spirit of early Friends.

* * *

A small conference of Christian women writers was held October 18-20 at the Trueblood Retreat House in Richmond, Indiana. Among the Quaker writers present were Elfrida Foulds, English author of *The Story of Quakerism* and many Quaker books for children; Janet Payne Whitney, author of biographies of Elizabeth Fry and John Woolman as well as several novels; Daisy Newman, author of *Diligence in Love* and *The Autumn's Brightness*; Rachel Nason, writer and researcher in the State Department; and Dorothy Gilbert Thorne, Guilford College historian and former teacher. Elizabeth Warrick and Betty Furnas served as hostesses and Ruby Davis of Richmond served as convener.



Philip and Susie Frazier, directors of the Hominy Center in Oklahoma, Quakers, and Indian-Americans, contributed in song as well as speech to the Five Years Meeting sessions. Here they chat with Helen Shenefield of Indiana (center.)

Friendly Fellowship

FRIENDS TOWN, JAMAICA—In spite of heavy rain the same afternoon as the opening and Dedication of the Orange Hill School Chapel, the building was filled to capacity with many representative people of educational and religious interests. The Hon. C. M. Pringle, Custos of St. Mary, presided. Sada F. Stanley, veteran missionary who introduced the Custos, gave the historical background of the work and building. Arthold Latham gave the Dedictory Prayer. Charles and Mabel Vincent of Buff Bay circuit took part in the gathering and the pastor, Zephaniah Cunningham, gave the statement.

This building served a great need for many years at Orange Hill. Quite a few people who lived in those parts had their education and Christian training in the old building. In recent times the people gradually moved away from the property; then Robin's Bay School was built not many miles away, but the leading factor that caused us to move was the successful land settlement at Friends Town. We are now centrally located among the people.

The site of the Orange Hill School Chapel is approximately one acre. There is enough land for school garden, play-

ing fields and a road to the school. The people of the community have shown much public spirit in clearing the ground by free labor and they will be giving further service in completing the Can- teen.

Three new progressive teachers are on the staff, including Sybil Burgess, a Friend and musician. Four Candidates are already registered and a weekly prayer meeting and Bible meditation by the Pastor are greatly appreciated beside the Sunday gathering and Sunday School. This building will not only serve as chapel and school, the Women's Federation Group will meet here, as well as the Agricultural Society. A light has been lit in Friends Town that will never go out. Dorothea Simmonds name will always be fragrant here and we must pass on the torch of truth and service to the young people.

Zephaniah Cunningham

GRINNELL, IOWA—Another year has passed in Grinnell, with Charles and Celia Whitely still our beloved leaders. We had a good daily Vacation Bible School, with an average attendance of fifty-one. Two weeks of special meetings were led by Almon White and Charles Whitely before the Easter sea-
(Continued on page 378)

A Letter For You to Answer

Dear Friend:

Deeply moved in my soul and completely despairing of life, I have gotten out of bed to write to you. I am a young girl who for eight years has been going from one sanitarium to another because of the dread disease of tuberculosis, but to no avail. I burn daily with a high fever simply because I lack money for the necessary drugs.

I have no one in this world to help me. My father is a drunkard, my mother died from tuberculosis and even my sister is tubercular. She has been put out of one sanitarium because they cannot keep her after three years. We are trying to get her admitted here, at the sanitarium of Lamia, but she does not even have the fare to come, let alone money to pay for medicine.

My three little brothers at home go about in the streets begging for bread. Some people help them; some chase them. Poor little fellows, they often come home crying and go to bed hungry. They are ragged and barefoot because no one cares for them. My father is a slave of drink and does nothing for his motherless children.

In spite of the seeming hopelessness of our situation, I am looking to Jesus for help. I know that it is in His name that those of you who read this letter will want to respond. I think I have said enough. There are no more words to describe our plight. May God have mercy on us. With love,

Eva Baggou

We have "no more words" to describe this situation, either, but we know that you share our heartache and deep pity for this suffering girl and her family. The medicine for her and her sister will cost \$50 to provide, and \$10 will purchase locally 80 lbs. of nourishing food. We invite you, our reader, to respond to this pathetic appeal and to hundreds of others like it. You may help through the American Mission to Greeks, Inc., Dept. AF, P. O. Box 423, New York 36, N. Y., Rev. Spiros Zodiates, General Secretary. (In Canada: 90 Duplex Ave., Toronto 7, Ont.)

This Mission is also reaching the souls of the thousands of tubercular people in Greece by providing Bibles and New Testaments for them in the Greek language. While we are concerned about the tragedy of the suffering body, we must not forget the plight of the sinful heart. (Adv.)



Yearly subscriptions to The Upper Room make distinctive and meaningful Christmas gifts. Just mail us your list of names and addresses for gift subscriptions, with 50 cents for each name, and we will send each a gift card in your name, followed by the six bimonthly issues of The Upper Room.

Use The Upper Room also as your Christmas greeting card and to enclose with other gifts. 17 copies of the January-February, 1956, issue, together with special Christmas envelopes, \$1.00, postpaid.

Handsome processed leather cover cases, with owner's name inscribed in gold, \$1.00 each, postpaid. Durable binders to hold six issues, with owner's name inscribed in gold, \$1.25 each, postpaid. Send us your order for any of the above AT ONCE, together with orders for the January-February issue (10 or more copies to one address, 5 cents per copy. Single copies, 10 cents. Individual yearly subscriptions, 50 cents.)

The Upper Room

The world's most widely used devotional guide

1908 GRAND AVENUE NASHVILLE 5, TENN.

son. On June 19 the evening meeting was led by Howard Lord and Roger Crews, both former members. Orval Cox and Charlotte Scott of William Penn College also spoke at our Meeting this year. On September 12 we enjoyed hearing Thomas Lung'aho from East Africa Yearly Meeting. Our pastor and wife have just returned from the Five Years Meeting, which they enjoyed very much. Some repairs were made on the belfry and the church and parsonage were given a coat of paint this year.

Mrs. Harvey Mikel

British Friends in China

Further letters from the six British Friends travelling in China point up some of the highlights of the last days of their visit. An article in the November 3 American Friend told of their experiences up until they reached Peking. Following are excerpts from the most recent letters:

We have had a busy and we feel fruitful week in Peking. Highlights of our visits to the working institutions of China today have been the University of Peking (the former Yenching Christian University) and a village where there is an agricultural producers' cooperative some twelve miles south of Peking. We have also seen a textile factory, visited the Institute of National Minorities, the

China Institute of Foreign Affairs, the Peking Y.W.C.A., and the China Union Medical College. In many of these visits personal contacts have been renewed either directly for ourselves or indirectly for Friends now at home. We have devoted two meetings to discussions on peace activities leading representatives of the China Peace Committee. We had the pleasure of lunching with the group of Christian ministers and others who met us at the airport and on one or two occasions since.

Janet Rees, Grigor McClelland and I reached Shanghai after spending two days in Tientsin, where we visited Children's Nurseries and a Children's Theater, inspected a textile mill, and had several meetings with representatives of the local Peace Committee and of the Christian Community in the neighborhood. Meanwhile Johanne Reynolds, Duncan Wood and Christopher Taylor were in Chunking and Chengtu in West China. In both centers they renewed contact with Friends and saw the very considerable development taking place in what was formerly the West China Union University, now the third largest medical college in China.

Now in Shanghai, we are abundantly realizing our hope of renewing contact and fellowship with Christian leaders.

Gerald Bailey

REMEMBER

I am still in the magazine subscription business. New — Renewals — Special Christmas Rates. All magazines.

Juanita Ballard Beede
523 E. Franklin St.
Whittier, California

FLORIDA RENTALS

Centrally located rentals in beautiful Winter Park, Florida, home of Rollins College.

Artist studio: beamed ceiling living room, twin bedroom, bath and small kitchen.

Two-story house: five bedrooms, four baths, plus servants quarters.

Large two story duplex: three bedrooms, two baths, living room, dining room, sun porch.

All of spacious lakeside estate offering tennis, boating and swimming privileges. Write for particulars to Ray Greene, Realtor, 112 Park Ave. South, Winter Park, Florida, for seasonal and yearly rentals.

FRIENDS BOARDING SCHOOL

Barnesville, Ohio
Est. 1837

Emphasis on:

Christian Principles

Individual Worth

Service to Others

Academic Preparation

Grades 9-12

Applications now being received for the fall of 1956.

Morris L. Kirk, Principal

Spend the winter in sunny Florida at the Harold Apartments, one block from Indian River, three blocks from the famous driving ocean beach. A Friends Group Meeting. For rates and particulars write Earle J. Harold (owner), 1020 Live Oak St., New Smyrna Beach, Florida.

DOUGLAS V. STEERE'S

1955 Swathmore
Lectures

On Listening to Another

... explores the creative use of silence, and the source of a prophetic ministry in reference to both the contacts of daily life and the inner encounter with the Eternal Listener. It is devotional, practical and personal, and will appeal to all interested in the spiritual life in general, and in prayer in particular, as a constant source of guidance and power.

At your bookseller - \$1.50

HARPER & BROTHERS
NEW YORK 16, N. Y.

1799 WESTTOWN REGIONAL SCHOLARSHIPS 1955

Westtown now offers fifteen Competitive Regional Scholarships based on character, leadership, and intellectual performance. Winners receive grants of \$500 each, and these are renewable year by year if a satisfactory record is maintained. To be eligible, a pupil must be a member of the Society of Friends or have one parent who is, or has been, a Friend, and be ready to enter either grade ten or eleven. (Limited vacancies in grade eleven.)

Each applicant will be given in his home locality three subject matter tests, one in English, one in Algebra or Geometry, and a third to be selected by the student. Applications for 1956-1957 must be in hand by **Second Month 1st, 1956.**

For Application forms address:

Daniel D. Test, Jr., Headmaster

Westtown School

Box No. 1000, Westtown, Pennsylvania

BIRTHS

GIBSON—To William E. and Marjorie Miles Gibson, a son, William E. on Oct. 3, in Des Moines, Iowa.

PERKINS—To Theodore E. and Eugenia J. Perkins of Greensboro, North Carolina, son, David Theodore, on Sept. 13, 1955.

SWANDER—To Charles and Marilyn Tollaway Swander of Muncie, Indiana, a son, David Lee, on October 10.

DEATHS

BAILEY—Almira Hunnicutt Bailey, on October 7, at Wilmington, Ohio, aged eighty-four. She was born September 5, 1871 on a farm in Clinton County, Ohio, in the Dover neighborhood, one of six children of David and Martha Ross Hunnicutt. On May 14, 1902, she married Luther G. Bailey. A birthright member of Dover Meeting, she was active in the work of the meeting and of Wilmington Yearly Meeting. She and her husband served as clerks of Dover Monthly Meeting for many years, and she continued in this work for several years following his death in 1929. In 1938 she moved from the farm where she had lived since birth to Wilmington, Ohio. Until confined to her home by poor health a few months before her death, she continued to take part in the Wilmington W.C.T.U. and Sunday School, and took special interest in sewing for the American Friends Service Committee. Surviving are her daughter, Atha Bailey Furnas of Waynesville, Ohio, her son Alson H. Bailey of Atlanta, Georgia, and one grandson, Richard Furnas. A. Ward Applegate conducted the memorial service.

HENLEY—Ethel Mary Henley on Sept. 30 at her home near Harrison, Arkansas, aged sixty-four. She was the daughter of Henry and Anna Townsend. She was a birthright member of Friends and early became a Christian. She was a graduate of Friends University, and taught school six years. She is survived by her husband, Abner W. Henley; three sons, Edward A. of West Minster, Colorado, Richard T. of Cheyenne, and Norman T. of Denver; a daughter, Ruth Anna Kerr of Sandy, Utah; three sisters, Helen Townsend of Hot Springs, Arkansas, Gertrude Kershner of New York City, and Margaret Smith of Hartford, Kansas; and five grandchildren. The funeral was held at Watkins Church; burial was at Union Cemetery.

PAYNE—Dorothy Payne, on October 22, at Winchester, Indiana, aged seventy-one. She was a member of Winchester Meeting. Surviving are two daughters, June Mendenhall of Winchester and Mrs. Gerald Alexander of Muncie; one son, James of Aquadilla, Puerto Rico. Services were held in Winchester in charge of Kenneth Pickering. Burial was in Fountain Park Cemetery.

TABER—Eleanor Wood Taber on Oct. 13, in her 72nd year, at the home of her nephew, David S. Taber, in Maple Glen, Pa., after an illness of several months. She was a birthright Friend of the Twentieth Street Meeting, New York City. Her parents, David Shearman and Elizabeth Wood Taber were very active in this Meeting. Here also Eleanor entered, heart and soul into the work of the Meeting, in the tradition of her ancestors.

For several years she served as Elder of the Meeting. The Monthly and the Quarterly Meetings profited by her clerkship. The Meeting will sadly miss her sound judgment and enthusiastic devotion to her Meeting. She was until her death a member of the King's Daughters' Circle, connected with the Meeting. One of her most important services for the Meeting was the cataloguing and making available for several Friends Colleges and Meeting the old editions of Friends books which had been housed for many years in the Twentieth Street Meetinghouse. She was a staunch supporter of the American Friends Service Committee and the Friends World Committee for Consultation, serving on both committees almost from their inception. She was also President, and later Secretary of the New York Friends Center. Her activities for Friends took her far afield, to the Friends Center in Seattle, Washington, and a year's work for the Friends Girls' School at Ramallah, Jordan. For many years she worked at the desk of the Metropolitan Museum of Art in New York. A Memorial Service was held on November 13 in the Meetinghouse, 144 East 20th Street, New York City.

THOMPSON—Grace M. Thompson on March 15, at her home in Canton, Ind. She was born near Salem, Indiana, on August 23, 1880, the daughter of Jesse T. and Letitia Jones Thompson. She was a birthright member of Blue River Friends Meeting and was always active in Sunday School, church and community affairs. She was educated at Blue River Academy and the Indiana Business College, and was active in office work until ill health forced her to retire. While working in Indianapolis, she was a member of the First Friends Meeting and of both the Business and Professional Women's Clubs, church and city. She retired to her home in Canton in 1934, where she lived until her death. She was instrumental in starting a fund for a parsonage which the women's Bible class sponsored and lived to see the parsonage completed. She is survived by two sisters, Jennie and Jessie Lee Thompson of Canton; two nieces in Memphis, Tennessee, and one nephew in Helena, Arkansas. Funeral services were held at Blue River with John Morris and Eston Martin officiating. Burial was in Blue River Friends cemetery.

WEBB—Charles E. Webb, on October 19, at New London, Indiana, aged eighty-five. He had spent most of his long and useful life in or near New London. For many years he had been caretaker of the Church and cemetery, and had retired only when his health became too

frail for him to continue longer in a work to which he was so devoted. He was a faithful member of the Church, loyal in his attendance, having been present at a service the day before his death. He was one of a family of three brothers and one sister all of whom preceded him in death except the youngest brother, Willis, of Kokomo. Surviving are his wife, Ora; four sons, Walter and Vern of Kokomo, Norval of Richmond, and Earl of Berne, Ind.; eighteen grandchildren; forty-four great grandchildren; and three great, great grandchildren. Funeral services were held at the New London Friends Church with Clyde Watson officiating. Interment was in the nearby cemetery.

WOODARD—Earle Morris Woodard, on August 28, at Wichita, Kansas. The son of Stanton F. and Martha E. Woodard, he was born September 14, 1887 at Haviland, Kansas. The family later moved to Wichita and he attended the city schools, Friends University and Kansas University. Following his college work he established a general insurance agency in Wichita. He was married to Lila Hall on April 11, 1929. He took an interest in community affairs, serving on the Chamber of Commerce and the City Planning Commission, and as a charter member of the Wichita Civitan Club. He was a birthright Friend, nourished and trained in the Christian faith by devoted parents and converted at an early age. He was devoted to his Church and was a member of University Friends Church for 57 years, serving in many capacities, as an usher, on the Nominating Committee, on the church building committee, on Ministry and Oversight, and from 1926 to 1953 as a trustee. He was faithful in attendance at meeting for worship and business. Surviving are his wife, Lila; his sister, Mabel; a brother, Parke H. Woodard of Lawrence, Kansas; a daughter, Elaine Harrold, and four grandchildren, all of Wichita.

WE OFFER YOU

Farms and homes in California. Fruit or Dairy farms where irrigation water costs \$1.00 per acre per year in the Turlock irrigation district in the center of the great San Joaquin Valley. We especially welcome you to establish your home near the Denair Friends meeting. For information write:

Harold E. Walton
Real Estate Broker
P. O. Box 151
Denair, California

GEORGE SCHOOL

A FRIENDS COEDUCATIONAL BOARDING SCHOOL, Grades 9-12

Founded 1893

Applications for 1956-57 are now welcome. Children of Friends will receive first consideration if applications are submitted before March 1st, 1956.

Address inquiries to:

RICHARD H. McFEELY, Principal
ADELBERT MASON, Director of Admissions
Box 351, George School, Bucks County, Penn.

LOCAL MEETING DIRECTORY

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street, Phone Albany 3-62-42.

Albuquerque, New Mexico—Friends Church, 341 Dallas N.E. Bible School, 10:00 a.m. Worship Services, 11:00 a.m. and 7:30 p.m. Dale V. Benton, Minister. Phone 5-2007.

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone ATLantic 435-11.

Anderson, Indiana—First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California—Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11 o'clock; Bible Study, 6:00. John Spitzer, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thorn-wail; As—Ashberry).

Brooklyn, New York—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts—5 Longfellow Park (near Harvard Square) Meeting for worship each First Day at 9:30 and 11 A.M. Telephone TR-6-6883.

Chicago, Illinois—Chicago Monthly Meeting, 108th Street and Artesian Avenue. Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Lortoh Heusel, Minister, 10729 Maplewood Avenue. Phone Cedarcrest 3-2715.

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Orchard 3-8157.

Chicago, Illinois—The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting following 6 p.m. supper there) every first Friday. Phone BUtterfield 8-3066.

Cincinnati, Ohio—Friends Meeting: 2910 Eden Ave. (just north of University Ave., four blocks east of Vine St.). Office phone: UN 1-0739. Meetings for Worship each Sunday at 11:00 a.m.; First-day School at 9:45 a.m. Clerk: Jennie H. Porter, R. R. 2, Box 405, Sharonville, Ohio: Phone (Cinti) SY 1-4814. Pastoral Minister: Don Stanley, 876 Lafayette Ave.; phone MU 1-6528.

Citrus Heights, California—Friends Church, 7600 Old Auburn Rd. (4 mi. S. Roseville); Sunday School 9:45; Worship 11 and 7:30. C.E. 6:30. Prayer Mtg. Wed. 7:30. Glen and Mildred Rindard, Pastors. Phone 5634.

Columbus, Ohio—Highland Avenue Meeting. One square south of U.S. Route 40, on Highland Avenue, in Hilltop area, west part of city. Bible School, 9:15 a. m., Worship 10:30 a.m. and 7:30 p.m. Wednesday evening prayer service 7:30. Leonard Wines, Pastor. All Friends welcome.

Denver, Colorado—Friends Meeting, W. 46th Ave. and Eliot St. Church School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa—First Friends, East 13th and Lyon Streets. Church School 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister. Phone 62-6221.

Des Moines, Iowa—Friends Meeting, Unprogrammed. Worship 10 a.m. Classes 11 a.m. 801 Forest Ave., Library Entrance. Visitors telephone phone 62-3221.

Detroit, Michigan—First Friends, 9640 Sorrento, S. S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27. Telephone We 4-0273.

Detroit, Michigan—Detroit Friends Meeting, unprogrammed. Meeting for Worship 11:00 each First-day in Highland Park YWCA, Woodward at Winona. Visitors telephone Townsend 5-4036.

Downers Grove, Illinois—Downers Grove Preparative Meeting of all Friends. Sunday Meeting for worship 10:30 A.M. at Avery Conley School, 1400 Maple Avenue. First-day school 10:30 A.M., joins meeting for fifteen minutes.

Gainesville, Florida—Meeting for worship (unprogrammed), First-day, 11 a.m., 218 Florida Union.

Grand Junction, Colorado—Friends Church, Orchard Avenue and 25th Street, Sunday School 10 a.m., Church 11 a.m. and 7:30 p.m. Pastor, Dwight Smith, 2810 Elm Ave. Phone 0520R5.

Greensboro, North Carolina—Friends Meeting, corner Asheboro and Lee Streets; Bible School 9:45; Morning worship 11:00; Wednesday evening worship. O Herschel Folger, Minister.

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina—Friends Meeting, South Main at Commerce. Bible School, 9:45; meeting for worship, 11:00; youth activities, 6:30. Cecil E. Haworth, minister.

Indianapolis, Indiana—First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church 10:45. Herbert Huffman, Minister; Joseph A. Vlaskamp, Minister to Youth.

Indianapolis, Indiana—Independent Friends Meeting. Unprogrammed meetings in homes; first Saturday and third Sunday; contact Esther L. Farquhar, HU 4207.

Jacksonville Florida—10:30 Sunday School; 11:00 Meeting for Worship in Y.W.C.A. Board Room. Contact: EVergreen 9-4345.

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 9:45 at 306 W. 39th. Visiting Friends always welcome.

Kokomo, Indiana—Union Street Friends, 507 North Union. Bible School 9:30 a.m. Worship Service 10:30 a.m. Norman Young, minister.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Herald Mickelson, 620 E. 9th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets, Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Evening Worship 7:00 p.m.; Russell Gabler, Minister, Richmond 70715.

Louisville, Kentucky—Meeting for Worship and First-day School—10:30 a.m. at Neighborhood House, 428 South First Street—Phone BE 7110.

Lynn, Massachusetts—20 Phillips Ave. off Lewis St. Meeting for Worship each Sunday at 11 a.m., J. Floyd Moore, Minister. Phone Lynn 2-3379.

Memphis, Tennessee—Unprogrammed meetings for worship; second and fourth Thursdays: 7:30 p.m.; in Educational Building of Evergreen Presbyterian Church, University at Tutwiler; secretary, Esther McCandless, 1729 York, 2-9656.

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m. Meeting for Worship at 11:00 a.m. Richard P. Newby, Minister, 4421 Abbott Ave., So. Phone WA 6-9675.

Montreal, Quebec, Canada—Meeting for worship every first day, 11:00 a.m., at the Y.W.C.A., 1355 Dorchester Street, West.

Mooreville, Indiana—Friends Church. Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-week Meeting, Thursday 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting, Wednesday 7:30 p.m.

Newberg, Oregon—Friends Church, College St. at Third. Sunday School 9:45 a.m.; Worship 11:00 a.m.; Christian Endeavor 6:30 p.m.; Evening Worship 7:30 p.m.; Prayer Meeting, Wed., 7:30 p.m. Charles A. Beals and John G. Frankhauser, pastors. Phone 3811 and 3911.

New Bedford, Massachusetts—Spring Street Friends Meeting. Morning worship at 11 a.m.; Bible Study at 12. Weston A. Stevens, Minister; Grace C. Lasell, Clerk. 7-9734.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 221 East 15th St., New York City, from October 2 to April 29, each Sunday at 11:00 a.m.

Oklahoma City, Oklahoma—Meeting for worship Sunday forenoons at 9:30 in the Hubbard Hospital, 1501 N.E. 11th St., Oklahoma City Oklahoma.

Pasadena, California—First Friends Church 2540 E. Orange Grove Avenue. 9:45 a.m.; Church School; 11:00 a.m., Meeting for Worship. Phone SY 63372, Stuart Innerst, Pastor.

Phoenix, Arizona—Meeting for Worship, 11:00 a.m., 17th Street and Glendale Avenue; James Dewees, Clerk, 1928 W. Mitchell Dr.

Portland, Oregon—First Friends Church, S.E. 35th Ave. and Main St., Bible School 9:45 a.m. Worship 11:00 a.m., Christian Endeavors 6: p.m., Evening Service 7:30 p.m., Prayer Meeting Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Gerald W. Dillon, Minister, Phone FIlmore 3107.

Richmond, Virginia—Friends Meeting, 2702 Grove Ave. Worship 11 a.m. Visiting Friends always welcome. Clerk, J. Hoge Ricks.

Riverhead, Long Island, New York—Eastern Long Island Meeting at 3 p.m., on the first and third Firstdays at the Parish Hall, Sound Avenue and Church Lane, Riverhead, New York Clerk Edwin Prellwitz, Peconic 4-6155.

Searsdale, New York—United Meeting for Worship and First-day School. First-day at 11 a.m., Searsdale Friends Meeting, 133 Popham Road. Clerk: Frances B. Compter, 17 Hazelton Drive, White Plains, N. Y.

Seattle, Washington—University Friends meeting, 3959 15th Ave., N. E. Phone Evergreen 2949. Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

Seattle, Washington—Friends Memorial, E. 80th St. and 24th Ave., N.E. Bible School 9:45. Worship 11:00 a.m. and 7:30 p.m. Take "22" Roosevelt 80th St. bus. L. Merle Green, minister. PI 7307.

Shrewsbury, New Jersey—Meeting for worship, 11 a.m.; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone Asbury Park 2-197-J.

South Glens Falls, N. Y.—Friends Meeting, 27 Saratoga Ave.; Worship 11 a.m.; Study 10 a.m.; Herbert D. Pettengill, Jr., Minister.

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First day School at 11 a.m.

Tucson, Arizona—Friends Meeting, 129 N. Warren Ave.; worship. First Days at 11 a.m. For information write John A. Salyer, 745 E. 5th, Tucson. Phone 2-3262.

Washington, District of Columbia—Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

Whittier, California—East Whittier Friends Church, 15911 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 6:30; Evening Worship 7:30, Stacy E. Wesner, Minister, 15906 E. Russell St., Phone Oxford 7-4550.

Whittier, California—First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting 8:30 a.m.; Church School 9:30 a.m.; Morning Worship 11:00 a.m.; Christian Endeavors and Groups 7:30 p.m. Office address, 310 E. Philadelphia St. W. Oscar O. Marshburn, Clerk; Robert E. Cope, Minister. Phone 43-467.

Wichita, Kansas—University Friends Church, University Ave. at Glenn. Church School 9:45 a.m. Worship 11:00 a.m.; 7:30 p.m. Youth Groups 6:30 p.m. Prayer Meeting, Wednesday 7:30 p.m. Ministers: Harold Walker, James Thomas, Lela Gordon. Office phone, AMherst 2-3373.



Serving you since 1865, Provident Mutual now offers protection against another major economic hazard of life—disability resulting from accident or sickness.

PROVIDENT MUTUAL
LIFE INSURANCE COMPANY
OF PHILADELPHIA